

THE JUVENILE INSTRUCTOR.

LOVE TO THE LORD.



VOL 10.

SALT LAKE CITY, JULY 10, 1875.

NO. 14

NEWFOUNDLAND AND THE COD FISH

NEWFOUNDLAND is noted for at least three things—fogs, dogs and Cod fish. It is its relation to the last named that brings it before our notice at the present time.

When Newfoundland was first visited by Europeans it was found to contain two distinct native races, one termed Red Indians, because they painted their bodies red, and the other Esquimaux. Both of these races have now almost, if not entirely passed away; but their place has been supplied by some Mic-mac, or Salt-Water Indians, so called because they always dwell near the sea shore. The Mic-mac Indians were taken to the island (for Newfoundland is entirely surrounded by water) from Cape Breton and Nova Scotia, and they carried on a savage war with the original inhabitants until the latter were almost entirely exterminated. A female of the Red Indian tribe was captured in 1818, and from her a vocabulary of their language was obtained.

There is a tradition that states that Newfoundland was settled at a very early period by one Biron, a sea king, or pirate, of Iceland; but of the truth of this statement we have no present evidence. However, it is well known who first brought it to notice in modern times. John Cabot, a native of Venice, but in the naval service of Henry VII., king of England, discovered one of its headlands, which he named Bona Vista, on the 24th of June, 1497. He took three of the Indians whom he found on the island back to England with him. They are described as being dressed in skins, and speaking a language which no person could understand. It was afterwards visited by ships from France and Portugal, who gave glowing accounts to their countrymen of the value of its Cod fishery, which statements soon attracted numbers of fishermen to its coasts. Newfoundland still remains in the possession of the Crown of England.

Many of our young readers have gathered to Utah from foreign lands, and by far the greater portion of these have crossed the Atlantic ocean from Liverpool to New York. It

is needless to tell such that Newfoundland lies in the Atlantic ocean, off the American coast, as they will well remember the fogs and rough weather they passed through off its banks.

The general shape of Newfoundland is triangular, but the coast line, about one thousand miles, is deeply indented with inlets, gulfs and bays. A number of large lakes cover a great extent of its interior.

This vast island reposes upon an immense bank, the continuation of which has been observed all the way to Nova Scotia. It is apparently a mass of solid rock, having a very wild and rugged appearance from the sea, and being anything but inviting. Its interior has been but very little explored. In 1823 a Mr. Cormack succeeded in traversing its breadth, from

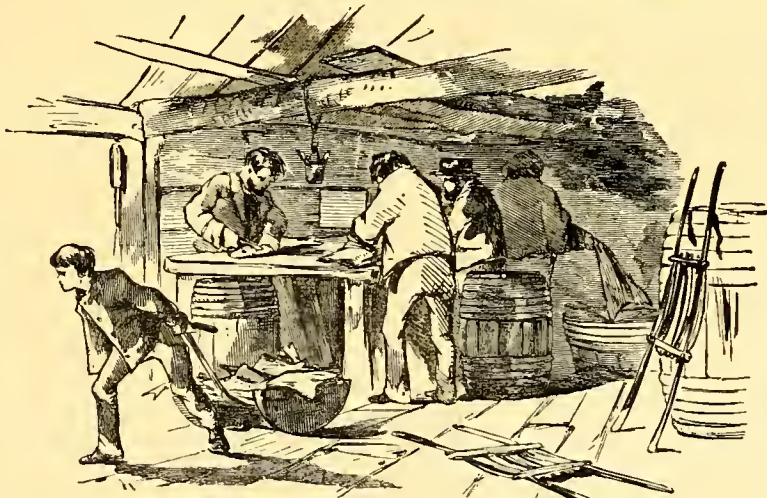
Conception Bay on the east to St. George's Bay on the west; and from his account it appears that a portion of it at least is much intersected with lakes and rivers, but poorly wooded, and of a barren and rocky soil. Several high hills are situated near the centre of the island, and the inland country is reported to be as generally undulating, so that lakes, rocks, marshes and occasional rising ground, with little or no vegetation, constitute its chief features.

Its greatest length is 325

miles; its greatest breadth 310 miles, and its population about 162,000 souls. Its chief town, or capital, is called St. Johns.

The wild animals found in Newfoundland are the cariboo, bear, wolf, hare, beaver, martin, wild cat and fox. Land and aquatic (water) birds abound. In the adjacent waters swarm cod, caplin, herrings and seals. The Newfoundland dog, such a favorite among boys and girls, for its size, sagacity and fidelity, is now rarely found of pure blood, but is crossed with an endless variety of other breeds.

The island is ruled by a governor appointed by the Crown of England. He retains his office at the pleasure of that government.



GUTTING AND CLEANING.

Newfoundland is inseparably associated with fish in the mind of almost every person, as it forms the principal article of export from the island; in fact, the greater portion of its population depend upon the fisheries for their subsistence, and one year's failure of the supply would be attended with the most disastrous effects. The southern, eastern and western coasts are studded with little villages and towns, whose inhabitants live almost entirely by fishing, which is somewhat precarious, depending, as it does to a great extent, on the state of the weather and the supply of herrings, which are extensively used for bait. In one week an expert hand can catch a ton in weight; but there are times when he can not catch more than one fifth that amount. But more about these fisheries in our next.

(To be Continued.)

A MODERN SAMSON.

THOMAS, or Tom Gardner, as he was familiarly called, was born on the river St. John, one mile above the mouth of the Mactaquack stream, in the year 1798. Viewed casually, Gardner gave no evidence of unusual power, but when stripped his muscular development was tremendous, and it is affirmed that instead of the ordinary ribs he possessed a solid bony wall on either side, and that there was no separation whatever. He stood five feet ten and a half inches, erect and full chested, and never exceeded 190 pounds in weight.

The late Charles Long informed us that at one time he saw Gardner lift from a towboat a puncheon of corn, containing at least twelve bushels, and, swinging around, deposit in on the sand. In so doing he tore the sole off his boot. On another occasion a number of men were trying to lift a stick of timber. In all the crowd only one man could raise it about two inches above the skids. Gardner told ten men to sit upon it, and then lifted it so high that the men had to jump off to save themselves from the fall. Mr. McKean has frequently known him in lifting to break boom poles six inches thick. He has known him also with one hand to lift, by the round of a chair, the chair itself and a man weighing nearly 200 weight. Once in attempting to lift a very heavy man he wrenched the round from the chair.

Gardner at one time was possessed of a balky horse with which he exercised great patience; but when patience ceased to be a virtue he would fell him to the ground with his clenched fist, striking him behind the ear. It is related of Gardner's sister that on one occasion a famous wrestler traveled all the way from Miramichi to Tom's home in order to "try a fall with him." Tom was absent, but the sister, looking contemptuously upon the intruder, declared she could throw him herself; suiting the action to the word, in a fair trial she threw him fairly three times in succession. The stranger's experience with the sister was sufficient; he never sought a future interview with the brother.

The greatest feat which Gardner was ever known to perform was on one of the wharves in St. John. Mr. McKean saw him lift and carry an anchor weighing 1,200 pounds; numbers of other witnesses were standing by, some of whom are yet alive. Frequently he has seen him carrying a barrel under each arm, and once he saw him shoulder a barrel of pork while standing in an ordinary brandy box. When about 40 years of age Gardner removed to the United States, and never returned to his native province; and of his history since that time nothing is definitely known.—*Selected.*

UNDER THE SNOW.

From "All the Year Round."

(Continued.)

THE cold began to lay hold of me. When I tried to describe to my grandfather what I saw, he heard that my teeth chattered. He told me to make haste and clear the trap, and as far as I could reach around the aperture of the chimney. It took some time, and was hard work; but it warmed me. Following my grandfather's directions, I passed the string I had brought through a pulley, in such a way that, by pulling from below, the trap would open, while its own weight would cause it to shut. When we had rehearsed this little manœuvre two or three times, to see that it worked properly, I descended more easily than I had mounted.

My clothes were all wet, and I had no others to put on. We lighted a bright fire of twigs and fir-cones; and then, lowering the trap and leaving no more than the necessary space for the smoke to escape, we spent the greater part of the day by the chimney-corner, with no other light than that from the hearth; for our stock of oil was very small, and we clearly saw that we must not expect to quit our prison so soon. We did not light our lamp till it was time to milk the goat.

We find it a very unaccustomed and melancholy life, to have to drag through a whole day in this dull manner. Still I think that the hours would be less wearisome, if we were not living in a constant state of expectation. It always seems as if some one were on the point of coming to rescue us. I mounted a second time upon the roof to look whether anybody had arrived; I incessantly questioned grandpapa. He is in hopes, he says, that my father reached home safely; but perhaps the roads are completely choked by the drifted snow.

At last, after completely closing the chimney by means of the trap, we went to bed, hoping that somebody might come to our assistance to-day; but this morning we find that, for the present, the thing is almost impossible. As far as we can observe, it must have snowed all night. We had considerable difficulty in opening the trap to light our fire; I found two feet of fresh snow.

NOVEMBER 25.—The snow continues to fall abundantly. I have again had great difficulty in raising the trap. We think it prudent to clear the roof of a portion of the snow with which it is laden. It employed a great part of the day. I leave under my feet a layer of snow sufficiently thick to keep out the cold, and I throw off the rest.

It is some amusement to escape out of my dungeon for a little while; and yet, what I do see is very sad. The inequalities of the ground around us are scarcely distinguishable; the whole landscape is most forlorn. The earth is white, the sky is black. I have read at school the narratives of voyages in the Ice Sea and the Polar regions; I fancy we must be transported there. But since those wretched travelers, who suffered so much from cold and incurred such great dangers, have sometimes returned to their native land, I hope that we also shall see my father and our village again.

We are not deprived of every comfort in our sequestered habitation. We have found more hay and straw than Blanchette would consume in a whole twelvemonth for food and bedding. If she continues to yield us milk, we have in her a valuable resource. But an accident might deprive us of her; and we were very glad to find, in a corner of the stable, a small stock of potatoes. We have begun to cover them with straw,

to protect them from the frost. My father had packed the woodstack also in the stable; but there is not enough to carry us through a long winter. We did right, therefore, in thinking of closing the trap at the times when we have no urgent need of fire; as we have reason to fear that our fuel may run short, it is a good thing to be able to keep out the cold. Fortunately, the snow, which imprisons us, also shelters us. I am surprised that we feel the cold so little, buried up as we are. "That is why," my grandfather observed, "the young wheat gets through the winter so well." We will do the same. We will lie snug and close all the winter, and in spring we will put our heads out of the window. But what a wearisome time we have to get through till then; and God grant that that may be all we have to suffer!

To make up for the wood we have a heap of fir-cones, which I partly collected myself, to burn at the village. It is a mere chance they were not taken there. And in short, if we are driven to it, we shall not hesitate to burn the hay-racks and the mangers in the stable. When it becomes a question of life and death, we must not look too closely at trifles; we shall be acting like the navigators who cast their cargoes into the sea.

Our people had already in part unfurnished the chalet. What we regret the least, is the great caldron for making cheese. They have left us a few necessary kitchen utensils; and besides a hatchet all jagged at the edges, and a saw which will hardly cut. We have each of us a pocket knife. Although our housekeeping articles are very incomplete, we shall manage to get on with these. We much more regret the provisions: ours are but scanty. What a pity we could only find three loaves, of the sort which are kept for a whole year in the mountain, and which are obliged at last to be chopped up with a hatchet! We also found plenty of salt, a small quantity of ground coffee, five bottles of old white wine, a little oil, and a small stock of pork lard.

We have only one bed, but we sleep at our ease. According to our mountain custom, it is big enough to hold five or six persons. It stands in the corner of our only living-room, which is also the kitchen and the cheese factory. Only one blanket has been left us; if it is not enough we must make use of hay and straw. "I only wish," I said "that I could do as the marmots do, go to sleep and remain torpid till the return of spring."

NOVEMBER 26.—While examining the state of our furniture and provisions, I have searched in every corner, to see if I could not find some books. I knew that my father never went up to the chalet without taking with him a Bible and several religious books, which he read to the workmen on Sundays, to supply in some degree the public service which they attend in the village. But, apparently, he had sent his little library away.

We much regretted, in our solitary prison, not this means of sustaining and consoling ourselves during the long watches. To-day having noticed behind the old oak wardrobe, a plank which somebody had stuck there out of the way, I pulled it out, thinking that it might serve some useful purpose. With it, there fell down an old dusty book which must have been lost and forgotten for several years. It was a Bible.

NOVEMBER 27.—Continually snowing! It is rare to see so great a quantity fall even at this season, and on the mountains. In spite of that, I cannot get over my surprise at my father's not coming to our assistance, nor can I help expressing it. Hitherto, my grandfather has not allowed me to perceive his uneasiness; our conversation to-day has shown that he is not less alarmed than myself.

"In fact," I said, "this immense fall of snow did not come all at once. On the first, the second, and even the third day of our captivity, they might, one would think, have cleared a path up to the chalet."

"I am certain," said my grandfather, "that Francois has done all he could; but perhaps he could not get our friends and neighbors to share his fears, and it was out of his power to rescue us without assistance."

"Do you believe that, if it had been possible to fetch us away, they would have left us here, at the risk of finding us dead in the spring? Can they be less humane than the persons of whom we read in the newspapers, who make the greatest exertions, often at the peril of their lives, to save some unfortunate fellow-creature who is buried in a mine, in digging a well, or under a vault which has fallen in?"

"I grant, my dear Louis, that our position is very sad; but, after all, they know that we are under shelter, and have some provisions."

We went on for some time in this strain. When my grandfather was silent, I took his hands in mine, and said:

"Hide nothing from me, I entreat you. Tell me, are you not quite as uneasy as I am? Speak frankly. I am able to bow with resignation to the will of God; I therefore deserve your confidence. Acquaint me with your suppositions, and do not let me torment myself with my own alone. I had rather look misfortune full in the face, and know what you really think."

"Well, my poor boy, I cannot deny that I fear some accident has happened to your father. Now it has come to this, I had better tell you so at once. But, in short, I hardly know what to think of it; because, in default of him, other persons ought to have borne us in mind."

(To be Continued.)

SANDWICH ISLANDS.

EXTRACTS FROM THE EDITOR'S JOURNAL.

IN April, 1854, I had occasion to visit the island of Hawaii (the Owyhee of Captain Cook) for the purpose of visiting the Saints and people of that island. In those days money was very scarce with the elders, and we had not the means to transport us from island to island on the regular vessels which sailed in those seas. I, therefore, in company with several of the brethren, traveled, preaching by the way, through the uneven and rough country that lay between Lahaina, the principal seaport of the island of Maui, to Kawaipapa on eastern Maui, at a point considered the best to embark at and cross the channel to Hawaii. Our company consisted of Elder Reddick N. Alfred, who was at that time presiding on the island of Maui; Elder J. H. Napela, who has since visited this place and four native elders belonging to Maui, who had been appointed to labor in the ministry on the island of Hawaii. Their names were Kaelepuu, Kapono, Hoopiaina and Peleleu. The channel which we had to cross was at times very rough and dangerous and many lives had been lost in it; but we had faith to believe that the Lord would preserve us in crossing, although our vessel was one that very few white men would care to venture out to sea in. It was a canoe hollowed out of a tree. Both ends of the canoe had boards fitted in as a sort of a deck, which was covered with mats. These mats were lashed to the canoe and made the top of the deck as round as a log and perfectly water-tight. You would think this deck a curious place to go to sea on,

yet the native islanders were perched on both ends of the canoe on this deck with their paddles to row the canoe when the wind did not blow. In the centre of the canoe a certain space was left for us to sit in, and sides were formed by lashing mats to some poles that were raised above the edge of the canoe. In this place the natives had fixed plenty of mats so that we could sit or recline as suited us, very comfortably. Lashed across the canoe were two poles, each a little distance from the end of the canoe. These poles extended six or eight feet into the water, and fastened to their ends was a board, which ran parallel with the canoe. This we call an outrigger and is for the purpose of keeping the canoe la'anced when the sail was hoisted. On these poles, when the wind commenced to blow the islanders sat, easing up and bearing down according to the strength of the wind, so as to keep the canoe from capsizing. The greater part of the time some portion of their bodies was in the water. But the sea has no terrors for the Sandwich Islander. I could tell you some very extraordinary stories of their endurance in swimming, and probably shall do so in some future number. They can swim in the water for hours without being at all fatigued. When I looked at these men perched on the deck of the canoe, it looked like going to sea on a log; and had I not been familiar with the skill of the natives in managing their canoes, and had some confidence in my own powers as a swimmer with them to aid me in the water, I should scarcely have ventured in such a craft as this was. We prayed to the Lord before we started to give us a pleasant and favorable voyage, and the natives said they had never had a more favorable time. We reached Upolu on the island of Hawaii between three and four o'clock, having started from Maui about eight o'clock in the morning.

While upon this subject, I may say that we returned to Upolu after our visit had ended, and again crossed the channel back to Maui, but this time we did not have a single canoe. One of the native Saints and his son had procured two new canoes and had lashed them together as was the fashion in former days, for their chiefs, by fastening pieces of timber across both canoes, the latter being from four to six feet apart. This was called in their language *kaulua*. Our place to sit or recline was arranged between the canoes, by laying down boards and covering them with mats, making quite a comfortable floor for us to sit upon, and in the centre of the mast was raised and fastened. As in the case of the single canoe, boards were fastened at the ends, with mats lying over them to keep out the water, making a deck to the canoe, while a small place was left in the centre of both canoes for some of the natives to sit, and, if necessary, bail out water. We left the four native elders on the island, and brought away one with us, who was released from his mission to return to Maui. His name was Kailihune. Our return passage was rough a good part of the distance, as we had a good stiff breeze about two-thirds of the way across. Then the wind died out; but we prayed to the Lord for more wind and our prayers were answered. We were between six and seven hours in making the passage. I shall not describe to you any other instances of our journey around the island at the present time, but will give you an account of a visit which we made to the famous volcano on that island—the largest volcano in the world. Its name is Kilauea. Our party had swelled, including, whites and natives, to about twenty in number. In addition to Brother Alfred there were of our party Elder Thomas Karren, who now lives at Lehi; Elder James Keeler, who, I believe, resides on the Sevier, and Elder Edgerton Snider, who has since died. Brother James Lawson, of this city, was also

with our party, but having seen the volcano, he did not ascend with us. On account of our numbers we had to go on foot as we had not money to hire animals. The district of Hilo through which our road principally lay, is very fruitful and productive.

We left Waiakea (or, as it is called by the whites, Byron's Bay), for the mountain, early in the morning. Our road was tolerably good; in many places the roots of ferns, which grow in great profusion all through the district, were laid crosswise—corduroy fashion—making it pretty good walking.

It is a singular looking country along here for some miles; its surface is undulating, and appears as though it had been formed by the frequent deposits of lava flowing from the crater. The soil is very rich in places, and covered with *ki*, fern, and occasional patches of timber. The latter part of the road, however, was *pahoehoe* or lava, whose scanty covering of soil was worn off by the constant travel of man and beast. In places this lava was very smooth and slippery; and, cooling as it ran, it had formed itself into fantastic shapes of every form and variety.

We passed through several small villages where they raise *kalo*—their principal article of food—in tolerable abundance, and for which they find ready sale at the bay. Our appearance was generally hailed by the cry of "the white men," and troops of boys and girls, as well as grown up natives, rushed to the road side to scrutinize us, and ask questions, which gave us a good opportunity to lay our principles, to some small extent, before them, which were productive of some good, for, when we returned from the crater a few days afterwards, we had the pleasure of baptizing several and organizing a small church. We reached the half way house at a place called Olaa, about the middle of the afternoon. Here we thought to stay all night, but the man of the house whose name was Makua, manifested such a spirit of extortion and unkindness that we concluded not to stay with him. We had brought a letter of introduction to him from a relative, which in that country is always a passport to kindness among that people. It did not have the least effect, however, on this churl; all his desire apparently was to obtain money, and his demeanor disgusted us. His demands were so exorbitant that we could not possibly meet them. We did not know what to do, as it had been raining heavily and we were all wet and there were no houses near. There was a young man by the name of Keawehika present during our conversation with Makua. He seemed also disgusted with the latter's conduct, and said he wished he had met us down at his house, we could have stayed there, "for," said he, "the *aloha* (love) has sprung up in my heart for you." We said to him if it was agreeable we would return with him. He readily assented and we gladly walked back to his house, two miles down the mountain, thinking the distance nothing if we could only get away from Makua's place. This young man, although a perfect stranger, kindly and hospitably opened his house to us, furnished us with food, killed a pig for us to eat and did everything in his power to make us comfortable, and the next morning insisted on accompanying us as a guide to the volcano; yet for all this kindness he would accept no pay in return. It gives me pleasure, however, to state that when we returned to his house after our visit to the volcano we held meetings and he with others of his neighbors was baptized into the Church. The next morning after breakfast we resumed our journey.

(To be Continued.)

BE cautious in giving advice, and consider before you follow it.

Stories About Utah.

BY J. L. BARFOOT.

(Continued.)

THE WOLVERINE. (*Gulo Luscus*.—LINNÆUS)

ACCORDING to Stansbury, the Wolverine is not found farther west than this Territory; it is now very rarely met with here, and will probably soon cease to be found among us. We can spare him, for he is a troublesome customer. It is said that ordinary traps for catching wild animals are of no use to catch the Wolverine, on account of his great strength and destructive propensities. Travelers and trappers of the prairies give him a bad character for breaking into "caches," or places where provisions or skins are hidden in the ground. The keen scent of this animal enables him to ferret them out, and his powerful limbs can remove almost any weight which may be placed upon the articles concealed. Confinement in the menagerie by no means improves the disposition of Mr. Wolverine.

Naturalists say there are links in the chain of creation by which all animals are connected together, constituting a sort of family relationship; this is seen in tracing the physical structure, as it doubtless may be in the mental characteristics, of animals. The Wolverine must be related to the growlers, judging of him as seen in captivity; his life is one incessant snarl. When anyone approaches, the quick ear and eye, probably the sense of smell also, enables the animal to know it, in an instant it is on the alert, when it springs forward to the attack, uttering its threatening snarl in consecutive jerks or explosive sounds. This habit increases when in a menagerie, as everybody endeavors to irritate it; most people like to see the unamiable qualities of animals exhibited.

The Wolverine, like the bear, wild cat, lynx and coyote, that have been described in former articles, belongs to the carnivorous, or flesh-eating animals. These animals also belong to the higher order of *vertebrates*, that is, creatures having a back bone, or spinal column. This is a distinguishing feature of the *vertebrates*, in which the centre of the nervous system, as in the spinal cord, is separated from the alimentary (the food preparing) and the circulatory (arterial and venous) apparatus. Another important feature is the apparatus for receiving, preparing (digesting) and assimilating food, which is situated on the ventral part of the body, and is in front of the vertebrae, as in the stomach and its appendages in man, or beneath the spinal column, as in the lower animals (quadrupeds, etc.) Another distinction of the *vertebrates* is the limbs, which are in pairs (as the arms and legs, or analogous parts.) Another is that they have hearts with four cavities, lungs and diaphragm (the membranous partition between the upper and lower bowels); and they all possess mamillary glands for secreting milk for their young.

These are the most important anatomical characteristics to remember, as all *mammalia* (animals suckling their young) possess these (and of course others) as may be seen by consulting works on anatomy. The *carnivores* are also distinguished by the possession of suitable organs, parts or appendages by which they are adapted to their surroundings, as teeth, claws, etc. But there are other *vertebrates* besides wild beasts, and other *mammalia* also to notice, and it will be seen that all animals are constructed upon common plans.

MAGGIE AND HER MOTHER.

"MOTHER'S cross," said Maggie, coming into the kitchen with a pout on her lips. Her aunt was busy ironing, but she looked up and said: "Then this is the very time for you to be pleasant and helpful. Mother was awake nearly all night with the baby."

Maggie made no reply. She put on her hat and walked off into the garden, but a new idea went with her. Thinking of her aunt's words, she said to herself: "The very time to be helpful and pleasant is when other people are cross. Now's the time for me to try and be useful. I remember when I was sick last year, I was so nervous, that if any one spoke to me, I could hardly help being cross; but mother never got angry or out of patience. She was as gentle as could be with me. I ought to pay it back now, and I will."

She sprang from the grass, where she had thrown herself down, and went into the house. Her mother was minding the baby, who was teething, and very fretful. Maggie brought the pretty ivory bells, and began to jingle them for the little one. He stopped fretting and began to smile.

"Couldn't I take him out to ride in his carriage, mother, it is such a nice morning?" she asked.

"I should be very glad if you would," said her mother.

The little hat and sacking were brought, and baby was soon ready for the ride.

"I will keep him out as long as I can," said Maggie, "and you please lie down on the sofa, mother dear, and take a nap while I am gone. You look very tired."

These kind, thoughtful words of Maggie, and the kiss that went with them, were almost too much for her mother. Tears filled her eyes and her voice trembled, as she said:

"Thank you, my darling. It will do me a world of good if you will keep him out an hour; for my head aches badly this morning, and the air will do him good, too."

How happy Maggie felt as she was trundling the little carriage up and down the walk. She was denying herself, and it always makes us happy to do this. And then she made the baby happy, and made her mother happy. And this is the way to bless people. Suppose we were all trying to deny ourselves and do good, as little Maggie was, what blessings we should be wherever we went, and how happy our lives would be.

A VALUABLE LESSON FOR ALL.—Look most to your spendings. No matter what comes in, if more goes out you will always be poor. The art is not in making money, but in keeping it; little expenses, like mice in a barn, when there are many, make great waste. Hair by hair heads grow bald; straw by straw the thatch goes off the cottage, and drop by drop the rain comes in the chamber. A barrel is soon empty if the tap leaks but a drop a minute; when you mean to save, begin with your mouth; many things pass down the red lane. The ale jug is a great waste. In all other things keep within compass. Never stretch your legs further than the blanket will stretch, or you will soon be cold. In clothes, choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing, never mind the looks. A fool may make money, but it needs a wise man to spend it. Remember it is easier to build two chimneys than to keep one going. If you give all to back and board, there is nothing left for the savings bank. Fare hard and work hard while you are young, and you will have a chance to rest when you are old.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, JULY 10, 1875.

EDITORIAL THOUGHTS.

GREAT numbers of volumes have been written by men to set forth their ideas and theories respecting life—the best means of preserving it and how to live so as to prevent sickness or disease. The world is full of opinions upon these subjects and these opinions in many instances conflict one with another. There is as much division among learned men upon these subjects as upon religion, and by them the people are divided into classes. We have been greatly struck with the advantages the Latter-day Saints possess in this particular over every other people. While others are groping around to find the best method of preserving life and health, spending years in experiments and observation, the Latter-day Saints are told in the revelations which the Lord has given through the prophet Joseph which course to take, in words so plain that even little children can understand them. What a vast amount of labor and uncertainty this saves! For instance: the world is divided in their opinions as to whether tea and coffee and tobacco are beneficial or not. Some wise men argue that they are injurious, that they have proved them to be so. Others argue that when used in moderation they are not hurtful; but all agree that they are injurious to the system if used immoderately. Now the Lord settles this question for the Latter-day Saints in a few words. He says that hot drinks, such as tea and coffee, are not “for the body or belly.” He also says “tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.”

There are a few persons who claim that to sustain the human system the use of liquor in moderate quantities is not hurtful for man. But the great majority of wise men in the world disapprove of its use. Are the children among the Latter-day Saints left in doubt upon this point? No; the Lord says, “strong drinks are not for the belly but for the washing of your bodies.” He also says the drinking of wine or strong drink “is not good.” Now how much time, experiment and doubt are saved by these few words from the mouth of the Lord! While they are arguing and contending one with another upon these points the Latter-day Saints know for themselves by revelation from God, which is right upon the subject.

There is a class of men in the world who are called vegetarians, who will not eat meat, and there is a dispute between them and the meat-eaters as to which is best for the body. The vegetarians claim that men are more healthy, more long-lived, more simple in their tastes and desires who confine themselves to a vegetable diet; while, on the other hand, the advocates of flesh and meat say that God has given unto us teeth to chew flesh as well as grain and vegetables. Our stomachs, they say, are fitted to digest flesh, and that men are stronger and better capable of enduring fatigue when they eat flesh as

well as vegetables. Are the Latter-day Saints left in doubt as to which diet is best for man? No; the Lord has revealed this also: “all wholesome herbs are ordained for the constitution and use of man—every herb in the season thereof and every fruit in the season thereof.” “Yea, flesh also, of the beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.” He also says, “all grain is ordained for the use of man and of beasts to be the staff of life;” and He adds that the beasts of the fields and the fowls of heaven, and all wild animals, hath He “made for the use of man only in times of famine and excess of hunger.”

These few words, coming from the Lord, settle the question so as to leave no doubt upon the mind of every enquirer. By them we see that the vegetarians have truth on their side, and the flesh-eaters have truth on their side. Both are correct in part; but God has given unto us laws by which we can govern ourselves in all cases.

Doubts have existed in the minds of some people as to which is the best habit—going to bed early and rising early, or going to bed late and rising late. In which is called fashionable circles, both in this country and in Europe, night is almost turned into day and day into night. For instance: in such society people dine at six or seven o'clock in the evening, and they sit up till midnight or early in the morning, hence they must lie abed late in the morning to get their rest, and of course they do not get breakfast until the middle of the forenoon. Yet some contend that this is a healthy way of living. Has God left us in uncertainty upon this point? No; He has told us to “cease to sleep longer than is needful.” He says: “Retire to thy bed early, that ye may not be weary; arise early that your bodies and your minds may be invigorated.” Is this the true law of life and health? Undoubtedly it is. God understands our natures better than any man can, and He here gives us laws which, if observed, will result in benefit to mind and body.

Some people are in the habit of always hurrying—they are always in excitement. Now this is not good for man, and the Lord in one place cautions His people against being in haste. Haste is apt to bring confusion, and confusion, he tells us, bringeth pestilence. He tells us in another place not to indulge in much laughter. The wisest physicians, those who have studied the human system most, have found by their experience that when men hurry and are always in great haste they are apt to bring on disease, and that excessive laughter is not good for the human system.

In relation to refraining from the use of hot drinks, tobacco, wine and liquor the Lord has said that, “all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.”

These are important and highly valuable promises which are given unto us by that Being who created us, who understands all about our natures and what is good and what is hurtful for us better than all the doctors in the world, and the requirements are very simple, any child can understand them, any child can obey them. No child need drink strong drinks, no child certainly can like tobacco in any form, and wine and

liquor are not pleasing to the taste till the person becomes accustomed to them. Therefore there is no real necessity for children learning to use these articles. As to going to bed early, that is easily obeyed; for if a person rises early, he has little inclination to stay up at night, and is ready for bed at the proper time.

Children how thankful you should be to the Lord for giving you so much knowledge and certainty in such plainness. Men of the world have spent long years of their lives before they have become satisfied of these same truths, which you can learn with so little trouble. And how strict you should be in observing these laws which God has given you.

BIRDS.

(Continued.)

THE PENGUIN.

THE King Penguin is a native of high southern latitudes, and is very plentiful in the parts which it frequents. It swims and dives wonderfully well, and feeds largely on cuttle-fish.

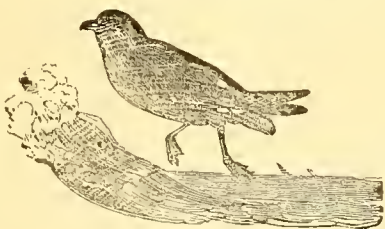
Dr. Bennett has given an admirable description of this bird and its habits, as it appeared on Macquarrie's Island, in the South Pacific ocean.

The number of Penguins collected together in this spot is immense, and it would be almost impossible to guess at it with any degree of certainty, as during the whole of the day and night thirty or forty thousand of them are continually landing, and an equal number going to sea.



THE PETREL.

THE Stormy Petrel is known to sailors as "Mother Carey's Chicken," and hated by them after a most illogical manner, because it foretells an approaching storm, and, therefore, by a curious process of reasoning, is taken for its cause. This bird has long been celebrated for the manner in which it passes over the waves, pattering with its webbed feet and flapping its wings, so as to keep itself just above the surface. It thus traverses the ocean with wonderful ease, the billows rolling beneath its feet and passing away under the bird without in the least disturbing it. It is mostly on the move in windy weather, because the marine creatures are flung to the surface by the chopping waves, and can be easily picked up as the bird pursues its course.



SCENES IN CONGRESS.

(Concluded.)

AT that moment Judge Niblack, member from Indiana, arose and moved that the pending resolution be laid upon the table. Then Mr. G. F. Hoar, of Mass. requested Mr. Niblack to withdraw his motion for a moment, to which Mr. Niblack consented. Mr. Hoar then proceeded to say that a similar question had come up in the last House, and the credentials were referred to the committee on elections, and that committee had reported that the only question for the House to consider was whether the credentials were regular in form, and whether the officer certifying them was entitled by the law of the State and the usages of the House to give those credentials.

He was followed by Mr. Clarkson N. Potter of New York. He said there was no question about certificates in this case. "Mr. Cannon has the only certificate presented and the only pretense that anybody has to the seat. The resolution of Mr. Merriam objects to this gentleman being sworn in upon the ground that he is guilty of certain practices contrary to the laws of the United States." The difficulty with that gentleman's objection was that the statute had prescribed certain qualifications for the office of delegate, but did not make these alleged practices disqualifications. A somewhat similar question had come up in the Forty-first Congress, when a gentleman from Virginia was charged with disloyalty and other offences; and it had been decided that the House had no power to consider or determine before admitting him whether or not he had been guilty of these or any other offences, provided he came there with the constitutional requirements in reference to his qualifications, and provided also he had a certificate from the governor. He contended that the House could not try or even consider the suggestion that Mr. Cannon was guilty of the offences charged, because they had nothing to do with his right to a seat there.

Mr. Maynard of Tenn. then obtained the floor, and he desired to call attention to another question in connection with this case. It was that Mr. Merriam's resolution introduced with a preamble, asserts certain propositions to be facts. "We have no evidence to that effect," said Mr. Maynard; "there have been no documents presented; neither has Mr. Merriam made any statement upon his own authority or otherwise," and it seemed to him that it would be very rash for the House to assume the truth of these statements and to act upon them so as to prevent the swearing in of the delegate elect. He thought it very unsafe to adopt a resolution or any other proceeding in the House of Representatives reflecting upon a member of the House, unless there were documentary evidences introduced or statements made that were responsible and could be relied upon.

These gentlemen who had addressed themselves to this subject were the most influential men in the House. Their remarks carried with them great weight as they were men of experience in parliamentary matters, and all the new members listened to them with that respect to which their past experience entitled them. You may depend upon it that Mr. Merriam felt very uncomfortable. He had been signally defeated by the vote which had been taken, had lost control of his resolution, and he sat chagrined and mortified at the failure of his attempt to prevent the delegate elect from getting his seat.

During this entire time the delegate from Utah stood at the bar of the House, himself so interested in the proceedings

A SAXON bishop once remarked to his servant that he was dying. "Well, my lord," said the servant, "you are going to a better place." "John," replied the bishop, with an air of conviction, "there is no place like old England."

that he forgot that he was the subject of discussion, and listening as one might who felt interest in an exciting debate in which he was not personally interested. While the discussion was at its height a page stepped across the area and handed to him a telegraphic dispatch. So absorbed was he in what was being said, and so unconscious of the fact that all eyes were upon him, that he coolly opened the dispatch, (which was from Brother John W. Young, at Philadelphia, tendering him any assistance that he had in his power to give,) and read it, put it back into the envelope and was putting it into his pocket when the recollection of the position that he occupied flashed across his mind. If he had intended by this act to have impressed the spectators with his coolness and nerve under such trying circumstances, he could not have had a better opportunity of doing so; but it was in no spirit of bravado that this was done. The spirit of God rested down upon him and gave him the necessary strength, courage and coolness to stand in the eyes of that august assembly with a feeling that he had nothing to be ashamed of, but on the contrary, everything to be proud of because of being a servant of God and the representative of His people.

Mr. Niblack then insisted upon his motion, that the pending resolution be laid upon the table, which was unanimously, with the exception of one person, agreed to.

OUR PRESIDENTS.

WASHINGTON was 57 years old when called to the Presidency. He lived two years after retiring from the office, and died aged 67. John Adams was 62 when called to the office, lived 25 years after retiring and died at 92. Jefferson was 58 when he assumed the duties of the Presidency, survived 17 years after leaving the office and died at 83. Madison was 58 when inaugurated, lived 19 years after leaving the office and died when 85. Monroe was 58 when he assumed the office, lived 12 years after retiring and died 78 years of age. John Quincy Adams was 58 years old when he became executive, lived 19 years after retiring and died at 81. Jackson was 62 when he became President, lived 8 years after retiring and died aged 78. Van Buren was 55 when inaugurated, lived 21 years after he relinquished the office and died aged 80. Harrison was 68 the 9th of February before his inauguration and died one month thereafter. Tyler was 51 when the arduous duties of the office were imposed upon him, lived 18 years after retiring and died at 73. Polk was 50 years old when he became President, lived three months after giving up the labors of the office, and died at the age of 54. Taylor was 65 when he was inaugurated, and died aged 67. Fillmore was 50 when the duties of President devolved upon him, lived 21 years after retiring, and died aged 74. Pierce was 49 when inaugurated, lived 12 years after the expiration of his term and died at 65. Buchanan was 66 when inaugurated, lived 7 years after retiring, and died aged 77. Lincoln was 52 when called to the Presidency, and died at the age of 56. Johnson was 57 when inaugurated lived 6 years after relinquishing the office, and died at the age of 67. Grant was 47 years old when he became president. From this it will be seen that we have had seventeen Presidents, one of whom lived to the age of 92 years, one to the age of 85, three over four score years, two to the age of 78, one 77, one 74, one 73, one 68, three 67, one 65, one 56, and one who died so young as 54.

Those standing high have many blasts to shake them.

"RAG-BAG'S" REVENGE.

"How are you, little 'Rag-Bag?'" said one of a group of well-dressed boys, as a timid child with patched clothes came toward the school house.

The child walked on without lifting his eyes.

"I say how are you, Rag-Bag?" exclaimed Albert Hale again, as he went towards the boy and caught hold of his shoulder. "Why didn't you answer me, hey? You are looking quite spruce this morning for you, not becoming for your title; there," he continued, as he thrust his finger in a thin spot in the knee of the child's trousers, and tore it to his foot, "you look better now."

The air rang with the shouts of the boys, as the child turned sobbing towards home, with his bare leg exposed to the weather.

"I guess I have taught the washerwoman a lesson this morning, to keep her rag-bag out of Brookdale Academy," said Albert, as he turned to his companions. "Didn't he cut a comical figure though, as he went blubbering home?"

"Three cheers for little Rag-Bag!" shouted another boy.

An instant after the air was filled with three cheers.

"I shan't go to school any more, mother," said Walter Brooks, as he entered his mother's humble kitchen; "see what Albert Hale did, just because the teacher said I was getting ahead of him in arithmetic, after you sat up half the night to mend my clothes. It is too bad! But I'll pay him for it when I'm a man, you see if I don't mother."

"Walter, it is wrong to cultivate a spirit of revenge," sadly replied the widow.

"Oh, if I was only a man now! But mother, I'm going to start for Boston to-morrow and go to work; I have been thinking that I am big enough to take care of myself."

"A delicate, slender boy of twelve, like yourself, Walter, work; nobody would employ you."

"Yes they will, for I'll keep going until I find somebody who wants a boy. I'm going first to see Mr. Brown, the man who visited our school and praised me so; and I'm going to tell him just how the scholars treat me, and perhaps he will hire me to take care of his office. Then, mother, I'll read his books and be a lawyer, and get rich and build a big house for you. Only think of it, mother." And the child's eyes sparkled with delight at the idea.

The mother replied to her child's enthusiasm by a sad smile.

* * * * *

It was the winter of 18—. Money was scarce among poor men. One morning the papers announced that Albert Hale & Co., one of the largest firms of New York city, had suspended payment. The day following a young man entered their store, and inquired into the liabilities, the amount of stock on hand, etc., stating that he had some money he would invest, on good security, if he could accommodate them by doing it. Mr. Hale, the head partner of the firm, opened his eyes in astonishment.

"Why, sir," he replied. "we have tried for weeks to raise money on our stocks by offering thousands of dollars bonus; but money can't be had in the city just now at any price. If you could relieve us of our present embarrassment we could return your money in a few weeks with a heavy percentage."

"I am happy to say," replied the stranger, "that I have it in my power to help you, and will cheerfully do so."

Mr. Hale with tears in his eyes grasped his hand and said:

"To whom am I indebted for this act of kindness?"

"Don't you know me?" asked the stranger as he fixed his eyes upon him.

"If we ever met before, your features have passed from me."

"I know you very well, Mr. Hale.—Don't you know the little boy who went to Brookdale Academy, who you used to call the Rag-Bag? The last time you saw him you tore his pantaloons from the knee to the ankle, and he went home to his poor mother. I was that boy, and I have come all the way from Boston to obtain my revenge!"

Hale turned ghastly pale as he buried his face in his hands, and sobbed like a child.

"I cannot, no, I will not touch the money."

"Yes, you will," replied Walter, as he extended his hand in a friendly manner, "and from this time I will forget the past and we will be friends, yes, friends who will lend each other a helping hand. But, Mr. Hale, let me add, if you have children, teach them, by what you have learned from my experience, to be kind to the poor."

That evening the papers announced that Albert Hale & Co. would be able in a few days to meet all their liabilities.—*Selected.*

WHAT IS A BILLION

A "SUBSCRIBER" directs our attention to an article in No. 8 of our present volume on "Counting a Billion." Our correspondent assumes that the definition of a billion as there stated is incorrect. This depends entirely on the system of numeration adopted; that used by the writer of the article in question was the English system, and the answer as given, "a million times a million," is correct according to that system.

By the English system a billion is a unit with twelve ciphers; by the French method, which is adopted generally in this country at the present time, it is a unit and nine ciphers. The little article we published was selected, not original with us, and the author unknown, but he was doubtless an English scholar, as he followed the English notation.

In defining the word "billion" some of the most popular American lexicographers have until a very few years since followed the English method; and, what seems most strange, several dictionaries give precisely the same definition for the two words, "billion" and "trillion"—"a million millions."

We thank "Subscriber," who has taken the pains to make the calculations necessary. We are glad also to find the figures in the article which we published are verified by this intelligent correspondent, from whom we receive a calculation to the effect that, counting at the same rate figured in the former article, it would only take 9 years, 187 days, 5 hours and 20 minutes; or, allowing twelve hours a day for counting, 19 years, 9 days, 10 hours and 40 minutes; the billion being 1,000,000,000, according to the French, or American mode of numeration.

POLITENESS AT HOME.—Always speak with the utmost politeness and deference to your parents and friends. Some children are polite and civil everywhere else except at home; but there they are coarse and rude enough. Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

OSTRICH-RIDING.

WE do not think it strange for a man to ride on a horse, mule or ass, for we see such things every day. We also read of persons riding on oxen, elephants, llamas, reindeer, giraffes and other animals that are natives of the countries in which they dwell; but for a man to ride on a bird, and such a bird, is something out of the common. Yet travelers tell us that such things do happen as the one represented in the picture.

The ostrich may be defined as a bird that cannot fly; but its speed in running exceeds that of the fleetest horse. The reason why it cannot fly is because its wings are too small to sustain its large and heavy body in the air. It is found in almost every part of Africa, and also in Arabia, in Asia. It is the largest of all birds, being about four feet high from the ground to the top of the back, and seven or eight, and it is said even ten, to the top of the head, when standing erect. Its thighs



and the sides of its body are naked. Its plumage is very beautiful, and very much valued as an ornament for ladies' bonnets, hats, dresses, etc., and is consequently very costly. But as the Ostrich is not found in Utah, we cannot recommend it as an adornment which the Latter-day Saints should use. It is something beneath the character of a Saint to send to the uttermost parts of the earth for such a trivial thing as a few feathers. We have been often taught that the beauty of our apparel should be the workmanship of our own industrious hands; for such is pleasing in the eyes of our Father in heaven.

There has been some diversity of opinion as to the reason why the name of Ostrich was given to this giant among the feathered tribes. The generally accepted idea is that it is derived from two words which mean, when truly translated, the bird that reaches, stretches or stands erect, but whether this is derived from its stately walk, general appearance or from some part of its plumage is a question about which every one can hold his own opinion.

Questions and Answers

ON THE BIBLE.

FIRST BOOK OF SAMUEL.

LESSON XCII.

- Q.—Who went with Saul?
 A.—“A band of men, whose hearts God had touched.”
 Q.—What did the children of Belial say?
 A.—“How shall this man save us?”
 Q.—How did they manifest their feelings toward Saul?
 A.—“They despised him, and brought him no presents.”
 Q.—How did Saul act?
 A.—“He held his peace.”
 Q.—Who was it that encamped against Jabesh-gilead?
 A.—Nabash, the Ammonite.
 Q.—What did all the men of Jabesh say unto Nabash?
 A.—“Make a covenant with us, and we will serve thee.”
 Q.—What answer did Nabash, the Ammonite, make to them?
 A.—“On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.”
 Q.—What reply did the elders of Jabesh give him?
 A.—“Give us seven days’ respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.”
 Q.—What did the people of Gibeah do when they heard the tidings from the messengers?
 A.—They lifted up their voices, and wept.
 Q.—When Saul came out of the field what did he say?
 A.—“What aileth the people that they weep?”
 Q.—What happened to Saul when he heard the tidings of the men of Jabesh?
 A.—The spirit of God came upon him, and his anger was kindled greatly.
 Q.—What did Saul do?
 A.—“He took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel.”
 Q.—What word did he send with the messengers?
 A.—“Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.”
 Q.—What was the result of this message?
 A.—“The fear of the Lord fell on the people, and they came out with one consent.”
 Q.—What was the number of the children of Israel?
 A.—Three hundred thousand.
 Q.—What was the number of the men of Judah?
 A.—Thirty thousand.
 Q.—What did they tell the messengers to say unto the men of Jabesh-gilead?
 A.—“To-morrow by the time the sun be hot, ye shall have help.”
 Q.—When the men of Jabesh-gilead heard this from the messengers how did they feel?
 A.—“They were glad.”
 Q.—What did the men of Jabesh then say to Nabash, the Ammonite?
 A.—“To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.”
 Q.—Into how many companies did Saul put the people?
 A.—Three.
 Q.—How early on the morrow did they come in the midst of the hosts?
 A.—In the morning watch.
 Q.—How long did they slay the Ammonites?
 A.—“Until the heat of the day.”
 Q.—What became of those that remained?
 A.—They were scattered so that two of them were not left together.

Questions and Answers

ON THE BOOK OF MORMON.

REIGN OF THE JUDGES.

LESSON XCII.

- Q.—Who was the commander of the Lamanites in the city of Mulek?
 A.—A Zoramite, named Jacob.
 Q.—Would he do as Moroni requested—come out with his army and meet the Nephites?
 A.—No; he suspected some treachery.
 Q.—When Moroni saw it was impossible to get Jacob to fight upon fair grounds, what did he do?
 A.—He sent Teancum in the night with a small body of men down by the shore, and took the remainder into the wilderness near.
 Q.—When the Lamanites in the city saw Teancum with such a small body of men near by, what did they desire?
 A.—They wanted to attack him immediately.
 Q.—Was Jacob willing to do this?
 A.—Yes; and took his army and pursued Teancum.
 Q.—When the latter saw he was pursued what did he do?
 A.—He fled northward, the Lamanites following.
 Q.—In the meantime what did Moroni do?
 A.—He caused a portion of his army to go and take possession of the city of Mulek.
 Q.—What did he do with the remainder of his army?
 A.—He marched out to meet Jacob when he should return from the pursuit of Teancum.
 Q.—How far was Teancum pursued by the Lamanites?
 A.—Until he came near to the city Bountiful.
 Q.—What checked the pursuers then?
 A.—They saw Lehi coming towards them with an army.
 Q.—What did they do?
 A.—They fled in much confusion, being now pursued by Lehi.
 Q.—Did Lehi try to overtake them?
 A.—No; he held back until they should meet Moroni.
 Q.—When they were at last surrounded by the Nephites—Moroni on one side and Lehi on the other—what was their condition for fighting?
 A.—They were much wearied with their long and rapid march, while the Nephites were quite fresh.
 Q.—What orders did Moroni give?
 A.—He ordered his men to fall upon them until they should give up their weapons?
 Q.—Was Jacob inclined to surrender?
 A.—No; he led the Lamanites to battle with great fury.
 Q.—What was his fate?
 A.—He was killed, but Moroni was wounded.
 Q.—Afterwards what did the Lamanites do?
 A.—Many of them delivered up their arms and many refused to do so.
 Q.—What was done to those who refused?
 A.—They were taken prisoners.
 Q.—What were these prisoners compelled to do?
 A.—They were strongly guarded and ordered to bury their own dead and also the slain among the Nephites.
 Q.—Whom did Moroni appoint to command Mulek after this?
 A.—Lehi.
 Q.—After the captive Lamanites had finished the work of burial where did they go?
 A.—They were taken by Teancum into Bountiful.
 Q.—What were they made to do there?
 A.—They dug a ditch around the city and encircled it with strong breastworks.

Old America.

BY G. M. O.

ANCIENT RUINS.

(Continued.)

THE peculiar characteristics of the ruins of Copan are the elaborately carved stone obelisks, varying from eleven to thirteen feet in height, and from three to four in width and in depth, in every case having on the principal face a human figure, male or female, sculptured in high relief, presenting its full front and having the upper part of the arm pressed close in to the body, and the lower part, or fore-arm, brought forward so as to allow of the hands being pressed against the breast. They are all clad in rich garments, some in the form of tunics, others more like pantaloons. The feet are clumsy and generally covered with a kind of sandal or buskin. The heads are adorned with helmets with carved work of the most fanciful description, the details of which can hardly be separated from the mass of intricate ornamental work which covers the monuments on all sides from top to bottom. The expression of the faces on the different obelisks varies, though the calm and placid predominates. The sculptured ornaments are graceful and pleasing in design, and the back and sides are covered with hieroglyphics. In front of one, the monument described by Mr. Stephens as differing from others in its vicinity, is an altar four feet high and six feet square, of one block of stone, resting on four globes cut out of the same material. The base reliefs on the sides represent sixteen human figures seated in oriental fashion, cross-legged. In the hand of each is a weapon, the character of which is difficult to define. The heads of all are covered with very peculiar head dresses, without plumes. On the western side are the two principal figures, sitting with their faces towards each other, as if engaged in discussion, while of the other fourteen figures seven are placed in the rear of each principal face, in the same direction as their respective leaders, of which they are evidently the retainers. The top of the altar is divided into thirty-six tablets of hieroglyphics, evidently recording the important transaction that the two parties have met to discuss. In regard to costume, no two of the head dresses are alike, and though the remarkable facial angle is preserved, there is likewise a variety of expression in the countenances.

Down the sides of the pyramids and covering the ground are innumerable remains of sculpture, some still remaining in position, others forming heaps of fragments, among which many blocks are remarkably well preserved. Half way up the sides of one of the pyramids are rows of death's heads of colossal proportions, but of such peculiar construction in the conformation as to represent the heads or skulls of monkeys, not of men. The supposition that they were so intended, is in a manner confirmed by the finding of the effigy of a colossal ape at the foot of the pyramid, bearing, it is said, a strong resemblance to the same species originally figured on the great obelisk from the ruins of Thebes, now in Paris. These animals were worshiped at Thebes, and it has been thought not unlikely that the same may have been the case among the inhabitants of Copan. Among the fragments are found several human heads, which have evidently been chiseled with a close adherence to nature, impressing the beholder with the

belief that they were portraits, the features and expression of each bearing a strong individual character. The whole of the sides and walls of the pyramids and terraces have evidently been decorated with similar sculptures, which were fixed by stone tenons, which in many cases still adhere to them, and which were driven into the wall. Traces of color are still visible, indicating that these sculptures, like those of the old world, had been painted. In the outer wall of the small court within the temple a subterranean passage leading to the river wall, and below this a sepulchral vault, were examined several years ago by Colonel Galindo, who explored the ruins by order of the Mexican government. On each side of the vault, which is six feet high, ten feet long and five and a half wide, are small niches, which contained, at the time of opening, earthenware vessels of different descriptions filled with human bones packed in lime. On the floor of the vault, which was paved with stones and coated with lime, were strewn various articles, such as stone knives, marine shells and a small death's head cut in green stone and described as of exquisite workmanship.

At some distance from the temple in a level area enclosed by walls stands a group of eight obelisks, or idols, similar in size and position to those described, but each having a distinct individuality. They are placed at distances of from fifty to two hundred feet from each other, and in front of each is an altar. The chief object of the sculptor has evidently been to inspire awe and terror, and to produce the desired effect he has resorted to exaggeration of feature, some of the countenances being ludicrously hideous, some purely terrific and only one or two pleasing in expression. Some of them are covered on all sides with hieroglyphics, and the workmanship is considered equal to the finest Egyptian sculpture. At the foot of one of the statues lies a colossal sculptured head of an alligator, half buried in the earth. In the eyes of antiquarians these idols have always been most interesting, as there is a hope that some day a key may be found to the hieroglyphics, and the mysteries of Copan unraveled.

Palacios, who described Copan nearly three hundred years ago, saw much more than Mr. Stephens. He tells of the "ruins of superb edifices built of hewn stone, which manifestly belonged to a large city." In connection with the great wall he mentions a colossal eagle, carved in stone, which bore on its breast a square shield covered with hieroglyphics. He also mentions a "stone giant," and a "stone cross," one of the arms of which was broken. He saw a plaza, or square, circular in form, surrounded by ranges of stone steps, or seats, similar to the Coliseum at Rome. It was "paved with beautiful stones, all square and well worked; six great statues stood in the enclosure, and in the centre was a great stone basin." Huarros, in his history of Guatemala, states that the "circus of Copan," as he calls this "plaza" described by Palacios, was still perfect and entire in the year 1700. He mentions gateways, which led into the enclosure.

Copan was first discovered and described in 1576; it was then as strange and mysterious to the natives living near it as it is to-day; native tradition had forgotten its history, even its existence. The Spaniards under Cortez assaulted and captured a native town not far (some twenty miles) from the forest-covered ruins, but heard nothing of them. The captured town afterwards gave its name to this nameless city. Forty years afterwards Palacios discovered the ruins, and tried "in all possible ways" to get from the natives some account of the ruined city, but they could tell him nothing about it, so long had its existence then been lost to the memory of man. Mr.

Stephens has very singularly fallen into the mistake of confounding this old ruined city with the town captured by the Spaniards. The ruins, like others in the country, were discovered accidentally, and to approach them it was necessary to cut paths through the dense tropical undergrowth.

Within a few miles of Copan, on the banks of the river Montagua, are the ruins called Quirigua. These ruins have a close resemblance to Copan, and it is manifest that a great city once stood here. Antiquarians are of the opinion that these ruins are much older than Copan, for they have to a great extent become little more than heaps of rubbish. Mr. Stephens confines his description chiefly to a pyramidal structure with flights of steps and monoliths larger and higher than those at Copan, but otherwise similar. He states, however, that they are hardly so rich in design. One of the obelisks here is twenty feet high, with the figures of a man on the front, and on the back a woman; the sides are covered with hieroglyphics similar in appearance to those at Copan.

(To be Continued.)

Correspondence.

AMERICAN FORK, UTAH CO.

June, 1875.

Editor *Juvenile Instructor*:

DEAR BROTHER.—Thinking your young friends (this includes all good Saints) would like to read about the County Jubilee which occurred here on the 1st of June, I take pleasure in writing a few lines for your beautiful paper.

Much labor had been performed for days previous, preparing for the event, the various committees working with zest, and all called upon responding with a will, to make ready for the large assembly expected.

The morning dawned, and the heavens threatened to blight the hopes of thousands of hearts that were looking forward with expectancy to this great day; but the prayers of all prevailed, the cold snow storm abated, and the sun peered from the clouds and smiled upon us in regal splendor.

Between the hours of nine and ten A. M. vehicles of all kinds came rolling into town filled with beaming countenances from the settlements adjoining, eager to participate in the day's exercises. At half past ten the trains from south and north had arrived, bringing their live freight from the various settlements: Goshen, Santaquin, Payson, Salem, Spanish Fork, Springville, Provo, Pleasant Grove, Alpine, Lehi, Cedar Fort and Fairfield. All furnished their quota of Sabbath School children and friends. The system and order which prevailed enabled all to find the seats appropriated to the various schools, and the large bowery, filled with its sea of heads, reminded one of a huge banyan tree. Suitable mottoes were tastefully arranged about the stand, which was filled with distinguished guests, among whom were His Excellency Gov. Axtell, Hon. Geo. Q. Cannon, Bps. A. O. Smoot, L. E. Harrington, D. Evans, W. Brighurst and T. J. McCullough, Supts. Geo. Goddard, D. Johns, S. S. Jones, W. Paxman, Sec. J. B. Maiben, H. Maiben and many others whose hearts are in the Sabbath School work.

To give a detailed account of the exercises, would require more space than you would be willing to grant; and to cull out where all was so excellent would be hardly honorable, suffice it to say, the singing of the children was sublime and evinced great training by the musical directors. The recitations elicited merited applause and commendation, the deportment of the scholars was excellent, and the remarks of the speakers replete with wisdom and good counsel and prompted by the Spirit of God.

The assembly was addressed by the following speakers: Gov. Axtell, Hon. Geo. Q. Cannon, Bishops Smoot and Brighurst,

Supt. D. Johns, Orator of the day, Supts. Geo. Goddard, S. S. Jones, Wm. Paxman and others; and in the language of Supt. Cannon, "A man must be inhuman if his emotions were not aroused by what was transpiring this day."

The exercises of the day were closed by singing the "World's Jubilee" in full chorus, and the assembly dismissed by prayer by the chaplain. Then the bowery which had been so full of life, was soon empty, the mass speeding on their way home, recording it a day to be remembered.

Respectfully yours,
J. B. FORBES.

SUNDAY LESSONS. FOR LITTLE LEARNERS.

ON THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XIII.

Q.—Who instructed Moroni to put the plates in a stone box and bury them in the earth?

A.—God.

Q.—Who sent him as a messenger from heaven to tell Joseph Smith all about them?

A.—God.

Q.—What were they hid in the earth for?

A.—To prevent them from being destroyed by the wicked.

Q.—When did Joseph Smith meet the angel Moroni again?

A.—On the 22nd of September, 1824.

Q.—At what place?

A.—At the hill Cumorah, where the plates were buried.

Q.—How often did they meet afterwards?

A.—Once a year, for three years on the same day and month.

Q.—When did Moroni give Joseph Smith the plates?

A.—On the morning of the 22nd of September, 1827.

Q.—How old was Joseph when he received the plates?

A.—Between twenty-one and twenty-two years.

Q.—What instructions did the angel give to Joseph, when he gave him the plates?

A.—He told him to take good care of them.

Q.—Why did the angel warn him to take such care of them?

A.—Because he knew that many would try to take them from him.

Q.—Did the angel give him anything else besides the plates?

A.—Yes, the urim and thummim and the breastplate.

Q.—When it became known that Joseph had these, what effect did it have?

A.—Many people tried to get them from him.

THINK not of *doing as you like*: the expression characterizes the headstrong, and the unjust. DO AS YOU OUGHT TO DO. This is a golden precept. Pythagoras has not a richer.

WE rarely regret having spoken too little, but often having said too much.

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,

EVERY OTHER SATURDAY.

GEORGE O. CANNON, EDITOR & PUBLISHER.

TERMS IN ADVANCE

Single Copy, per Annum — — \$2 00.

Office, South Temple Street, one block west of Tabernacle, Salt Lake City, Utah.

All Communications to this Office should be directed, "EDITOR JUVENILE INSTRUCTOR."